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A

True Relation

WHAT SENTENCE

Was passed upon the Servants of the Lord, by one who is in Commission to do Justice, called by the world Sir William Walter, with the consent of the rest of those called Justices, that sat upon the Bench with him at that time, because we could not swear for conscience sake, but abide in the Doctrine of Christ, who saith Swear not at all; Also something in Answer to it, shewing the unjustnesse of their proceedings against us; With a warning to them to repent, and turn from the evil of their ways, and fear the Lord, least the judgments of God come upon them at unawares.

UPON the second day of the eight Month, called by the world *October*, in the year 1660. the general Quarter Sessions for the County of *Oxen* was kept at *Oxford*, and one which is called by the world Sir *William Walter* was Judge of the Court, and I, and another friend, A called



called *Benjamin Staples* was brought by the Jail-
 ler of *Oxford* into the Court before them, and
 when they had examined me, and could find
 nothing against me, they on purpose to enlar-
 ge me, tendered unto me the Oath of Allegiance,
 I told them I owed the King to be the Supreme
 Governour, in civil and temporall things, and
 was willing to obey him in all just and lawful
 commands, but if *King Charles* and they that are
 in Authority under him, command me to do that
 which is contrary to the Command of the *LORD*
JESUS, then I shall choose rather to obey
CHRIST JESUS then *King Charles*, or them that
 are in Authority under him, and so I told them
 I could not swear for conscience sake, if it would
 gain me the whole world, because *Christ Jesus*
 hath forbid it, and saith *swear not at all* (and
 the Apostle *James* likewise) *Matth. 5. 33, 34,*
35, 36, 37. & James 5. 12.) but nothing would
 satisfie them that could be spoken, except I
 would swear, and so in obedience to *Christ* I re-
 fused to swear; then the aforesaid *William Wal-*
ter asked the rest of those called Justices that
 sat upon the Bench with him, *whether they had*
any thing to say against it, whereby he might not
pass judgement against me, they all with one ac-
 cord consented to him that he might, then he said
 unto me, *HEAR YOUR SENTENCE, You are*
out of the Kings protection, and all your Lands,
Goods, and Chattels are forfeited, and to be cea-
sed on for the use of the King, and you are to re-
main in Prison during the Kings pleasures; and
 then

then he command the Jaylor *to take me away*, and I asked him if he gave orders to the Jaylor to put Irons upon me (which was thereon when I was brought before them, and when I came first into Prison) as Thieves and Murderers have, he answered, *The Jaylor might doe what he would with me* (or words to this purpose) *for I was out of the Kings protection*, and so the Jaylor took me away, and brought the aforesaid Benjamin before them, and when they had examined him and could finde nothing against him, then they tendered unto him the same Oath, but he refused to take it (in obedience to Christ) for conscience sake, as I did, and so the aforesaid William Walter, with the consent of the rest, passed the same Sentence on him as he did on me; and so the Jaylor sent us both away to Prison, and when the said Jaylor came down to the Prison, he spoke to the Common-Prisoners and told them, *if they wanted Coats, they might take ours off our backs, for we could have no law against them*; then one of the Prisoners answered, *He would go naked before he would take off ours*. And this is Printed and published that all sober minded people may see and consider, whether we be not cruelly used, and unjustly dealt withal, by them that are now in Authority, contrary to the righteous Law of God, (which is) *that every one should do unto all men, as they would be done unto themselves*.

Now here followeth something in answer to the aforesaid Sentence, which was passed by the afore-

said William Walter, *with the consent of the rest of those called Justices which sat upon the Bench with him that day.*

You that pretend to be the Kings friends, and to act for him, and in his name, this I would have you take notice of, forasmuch as you have persecuted the servants of the Lord, for obeying the command of Christ Jesus, and hath cast us into Prison, and passed an unjust Sentence against us, contrary both to the Command of Christ and the Apostles, recorded in *Matth: 5. 33, 34, 35, 36, & 37. verses, & Jam: 5. 12.* and contrary to the *promise of King Charles*, and therefore you are enemies to *CHRIST JESUS*, & *King Charles*, for *Christ* saith, *swear not at all*, and *King Charles* hath promised, *that we shall have the liberty of our conscience, and not suffer for our Religion or Opinion* (or words to this purpose) and moreover he said, *We had the word of a King for it*; and this he hath promised to my friends, which is one with me in Spirit, and it is now in Print, to the publick view of his Subjects; therefore you are no friends neither to God, nor the King, but on the contrary you are enemies to both, because you go about, and do as much as in you lyes to compel and force the servants of the Lord to break the command of Christ, and make it of no effect and force; and also you go about to cause the King to break his promise, and to make his promise and word of none effect, which he hath promised before the Lord, and to his people, for which he must give an account

count to the Just God, if he do not perform his promise which he made to them; therefore if you do not repent of this your wickednesse, and turn to God with all your hearts, and forsake the evil of your ways and doings, and cease persecuting the people of God, the Lord will cut you off from the face of the earth, and give you your portion with the wicked and ungodly, and reward every one of you according to your works, and passe this sad Sentence against you which he did against the wicked and ungodly in the dayes of old, which is recorded in *Mat. 7. 23. Mat. 25. Luke 13. 25, 26, 27, 28. verses, Depart from me ye cursed into everlasting fire, which is prepared for the Devil and his Angels, and these went away into everlasting punishment where there is weeping, and wailing, and gnashing of teeth;* and the Lord is the same now (as he was then) and you your selves are in the same nature, and as vile, and wicked, and guided by the same spirit as they was, as your fruits make you manifest; and the same woe and misery that came upon them for their wickednesse and disobedience, will certainly come upon you for your ungodlinesse and disobedience to Christ Jesus the Light of the world, If you do not repent speedily, and fear the Lord, and cease from all your ungodly wayes, and learn to do well; for the God that we (who are in scorn and derision called *Quakers*) own, serve, obey and worship, is the only true God that made Heaven and Earth, who is pure, and of purer eyes then to behold iniquity,

quity, and not any that lives in pride, covetousness, high-mindedness, vain-glory, self-seeking, pleasures, vanities, hawking, hunting, gaming, sporting, oppression, persecution, envy, wrath, swearing, lying, whoredom, drunkenness, foolish jesting, corrupt communication, or any unrighteousness whatsoever, can enter into Gods kingdom, nor any unclean thing whatsoever; and they that are without purity and holiness, whose hearts are full of lust, pride, and deceit, living and dying in this miserable state and condition, cannot enjoy the pure presence of the Lord, neither in this life, nor in the life which is to come after death; and verily the Lord God is provoked to anger daily, and his Spirit is griev'd to see the wickedness and the abominations that is acted, committed, and done in *England*, and elsewhere, both amongst the Rulers, Teachers, Professors, and prophane now at this time, for all the whole world lyeth now in wickedness, and are in the broad way that leads to destruction, and there is no true change, nor reformation, neither amongst the Rulers, Teachers, nor the generality of people, but they grow worse and worse, and more vile and wicked then they have been formerly, and so their hearts is hardened in sin and wickedness, and they are past feeling, *whose consciences is scared as with a hot Iron*, for they have given themselves over unto lasciviousness, to work all uncleanness with greediness, and the leaders of the people caused them to erre, and they that are led of them are destroyed,

ed, for the leaders lives in pride, covetousness, and in all manner of wickedness, and without the true fear of God, and so doth the generality of people that followeth them, and so as they are, such are the people, for they are patterns of ungodliness, and evil examples for others to follow, and thousands are like to perish for want of the true knowledge of God, whom to know experimentally is life eternal, and therefore if the blind lead the blind, they are both in great danger to fall into the Ditch; therefore as you tender the good of your soules, and the honour and glory of God, Prize your time while it is called to day, and see that you walk more circumspectly then you either have done, (or do) and take warning in time, and do not ast against the Lord Jesus, nor his people any longer, (as now you do) least the Judgements of God come upon you at unawares.

And although you have passed an unjust Sentence against us, whereby to destroy both our persons and estates, and deprive us from having any protection by the King, or his Laws, which the righteous God will one day call you to an account, both for this, & many other unjust things which you have acted against him, which Gods witness in your own hearts and consciences will let you see, and tell you what you have done against the Lord and his people, if you hearken to it, and it will accuse and condemn you for what you have done. And this I would have both you and others to know, that you cannot (neither is it in your power to deprive us from being protected by the KING of Heaven and Earth, who is King of Kings, and Lord of Lords, and he is our Kings,

King, Law-giver and Judge, and he doth (and will) protect and defend us, and in his own time he will deliver us out of the hands of our enemies, and out of the hands of all the wicked and ungodly, and this we do verily believe that our God whom we serve and obey will do for us, as he hath done great things for us already, blessed and praised be his great and glorious name for evermore; and our only hope, trust, and confidence is in the Lord, who will never leave nor forsake his own people that puts their whole trust and confidence in him; and in the mean time we are contented with our present condition, and what the Lord hath suffered to come to passe, knowing that all things which the Lord brings, or suffers to be brought to passe concerning his people, will work altogether for their good; and this is suffered by the Lord to be thus done unto us, for the exercise and tryal of our faith and patience, and the Lord hath made us willing to submit unto his will, and blessed be his glorious name for evermore that counts us worthy to suffer for his sake.

From the County Goal at
Oxford, this 7. Day of the
8. Month.

*By me who am a friend and a lover
of all that truly fears the Lord, and
works righteousness, and loves the
Lord Jesus in truth and sincerity;
but I am an enemy to every opposi-
tion of evil, a hater of all false hopes
and idolatrous worship, whosoever
known by the name*

Thomas Goodaire.

London, Printed for Thomas Simmons, at the Bull and Mouth
near Aldersgate. 1660.

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